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RELIGIOUS MISCELLANY.

For the Recorder & Telegraph.

UNIVERSALISM.

FOUND DELUSIVE IN THE HOUR OF DEATH.

Messrs. Editors.—The following is an extract from a discourse delivered by Dr. Palmer of Charleston, S. C. at the funeral of Carey M. Keith of that city, Sept. 11, 1824.

Mr. Keith resided in South Bridgewater, Ms. where I became personally acquainted with him. He was a young man of fine talents, good education—much beloved and prepossessing in his address—but a Universalist in sentiment. He often boasted himself in that doctrine and was not to be shaken by human arguments or reasonings, but asserted, frequently, of his readiness to have his faith brought to the test of the Death Bed.

In the fall of 1819 he removed to Charleston, S. C. placed himself under Unitarian preaching, lived secure, careless and full of his pretended confidence in his Universal or Unitarian views—much beloved and respected by all who knew him, till Sept. 1824, when he was seized with a malignant fever which soon reminded him of the approach of the King of Terrors, when horror filled his soul.

In this situation he did not call for his Universal friends or his Unitarian preacher—but requested Dr. Palmer to be called in (whom he had despised.) Dr. P. came and continued visiting him so long as he was able to speak or hear. He confessed his former wickedness in cavilling about religion—his boasted Universalism and his false security in his pardon—And there is good evidence to believe he found pardon through Christ and sanctification by the Holy Spirit and died rejoicing in God—and the truth he before despised, to the great consolation of his Christian friends, but confusion and dismay of his Universal and Unitarian associates.

"Oh that they were wise and understood and would consider their latter end."

[The following is the extract alluded to above.] After the general remarks already made, which we hope are not without their significance and use, we know not that this opportunity can be better improved by us, the interested spectators of this scene, than by a brief exhibition of the state and views and feelings of the deceased, in view of death, so far as they came under the personal knowledge of the speaker. The speaker had no previous personal acquaintance with him in any way, but received a request from him, through his attending physician, to visit him. This request was immediately complied with, and on my mentioning that I understood he had sent for me, and requesting to know why he desired to see me, he replied that he had sent for me, that he perceived his end approaching, and was desirous of a right and suitable preparation for it. He was inquired of whether he had any hope in relation to the eternal world and if any, and on what it rested. The reply was that he had nothing to rely on but the mercy of God. It was then observed to him, that mercy was an essential and invaluable attribute of the Deity, but not an insulated one: that it could not be exercised in any way or on any occasion, that would be inconsistent with or impair the attribute of justice, which was equally dear to him and equally necessary to the good of the universe; that man by sin had lost all claims upon the justice of his Maker; and that the general mercy of God afforded him no hope, unless his justice which called for the destruction of the sinner was met and answered; that these apparently jarring and conflicting attributes had been gloriously harmonized in the whole work and especially in the death of the adorable Redeemer, revealed in the scriptures as "God manifest in the flesh," becoming the substitute and the surety of sinners and by his atoning sacrifice upon the cross enabling God to be just even while he justified the sinner, that believed on Jesus, who had magnified and made honorable his father's law: that faith on the part of the sinner was the instrument of his obtaining an interest in the salvation of Christ, and that a necessary and invaluable accompaniment of this faith was a hearty repentance for sin.

Approaching from the nature of this reply to my first question, that he might have taken upon those loose and general notions of religion with which many endeavor to satisfy themselves to the neglect of its vital properties. I mentioned to him the necessity of regeneration, as insisted on by our Lord in his conversation with Nicodemus, and observed to him, being a stranger to you I know not but you may when in health, have paid serious and particular attention to the salvation of your soul, to which he replied that he had lived in entire neglect of that great matter.

After making the representations above mentioned, I left him to his own reflections and proposed prayer with him, to which he assented and appeared to enter with earnestness and sincerity into that exercise. I then attempted to take leave of him, when he grasped my hand, saying with great emphasis "do not leave me," and would not be reconciled to a departure till a promise was made him of returning immediately after dinner.

This was done and the same scriptural views of the religion of Jesus were exhibited to him, accompanied with an exhortation to abandon immediately and entirely all reliance on his own righteousness and to throw himself implicitly and unreservedly on the Omnipotent and compassionate Saviour.

tered to him before, he was baptized in the name of the adorable Trinity.

In the various prayers which were offered up with him and for him, and in which the same truths which had been expressed to him in conversation were embodied, he would add his audible Amen, as the speaker passed from one petition to another.

He professed to receive increasing consolation at each visit that was made him, and the more the truths of the gospel were unfolded to him. At the last visit he was in a dying state and speechless, and no intercourse was held with him. Such my friends, is a plain unvarnished account of what came under the eyes and ears of him who is addressing you. And these facts certainly teach us some important lessons.

They show us the value of the gospel and all its important doctrines. Death is generally an honest hour. The dangerous and delusive dreams with which many unhappily amuse themselves in life, before serious reflection and greater self-examination when eternity is just at hand. That general and indefinite view of divine mercy, in which the spirit which lately animated those remains was trying to find some ground to stand upon, would not answer. His hopes were vague and feeble and fluctuating and unsatisfactory until the great God, his Mediator was held out to his view. Here he found something tangible and stable and trust-worthy. Whatever hope he did have, was derived entirely from the Lord Jesus Christ, what he is, what he did, what he suffered.

And upon the sincerity and cordiality with which he embraced that offered Saviour it depends, whether now that he is "absent from the body" he is "present with the Lord." This is a point we are incompetent to determine, and this we are not called upon to determine. Yet as far as our knowledge of the actings of an individual heart can go, from what he says and from what he seems to be, the jealousy which he felt of himself, the uniformity with which he every statement he made of his own hopes, he appended the remark "if my heart does not deceive me," leads us to the hopeful conclusion, that he searched his heart deeply, that he prayed sincerely to be preserved from deception, and that therefore his hope was not "in vain in the Lord."

We are the more in this comfortable persuasion from the fact, that he was in the constant and entire possession of his intellects, that he was not at any time under the influence of that fright and alarm, which disorders the mind, and disables it for the discharge of its functions, that his body was not in pain—that he had considerable leisure for contemplation, self-examination and prayer—that he had no wish to live, and evidently many motives, as we might think, for living.

Let us leave our deceased friend in the hands of God and think seriously of ourselves. Let us not defer to the hour of death the spiritual work which should be done in life. If there are instances of death-bed repentance and conversion now, such instances are rare, and very rarely indeed does such an assemblage of advantageous circumstances meet together, as in the case we have been considering, a body in a great degree free from pain; a mind naturally firm and vigorous, and remaining for so long a time together in a clear and cloudless state, a faithful Christian friend to say that death is advancing, and that preparation should be made to meet him, a physician consenting that his patient should be visited by a Christian minister, advantages so many and so great, favorable to a dying sinner, how rarely they occur. Let neither you nor me calculate upon them, but "whatsoever our hands find to do, do with all our might" in "working out our salvation with fear & trembling." Then when Jesus the Saviour, the Sovereign and the Judge shall announce, "Behold I come quickly," we shall have the joyful answer ready, "Amen, even so, come Lord Jesus." Amen.

From the New York Observer & Chronicle.

LETTER OF THANKS TO THE SUNDAY SCHOOL CHILDREN OF NEW YORK.

About a year since, the Rev. Mr. Ellis, who is now stationed as a missionary at Kaskaskia, in Illinois, passed through Boston and New York on his way to the West, and in consequence of his representations of the wants of that newly settled region, the children in several of our Sunday schools were induced to put into his hands, for the benefit of their little brethren of the West, the Testaments and books which they had earned by their good behaviour and scholarship. One box of these books, containing nearly 100 Testaments and a considerable number of the little Sunday School Magazine was presented by 18 children belonging to Sunday School No. 31, in this city; and another by the children of Schools Nos. 6, and 10. In a letter dated Kaskaskia, Sept. 27, 1826, and addressed to Mr. James Bryson, Superintendent of school No. 31, and to Mr. F. T. Peet, Superintendent of school No. 10, Mr. Ellis, after gratefully acknowledging the receipt of these donations, thus proceeds:

When I visited for the last time the Sunday schools in Boston, I made a statement to them of the object of the Western Mission, and said to the children, "You know the value of books in Sunday schools. What could you do without books? They would be of equal value to the children in the schools of the west, many of whom have not a single book of any kind. Are you willing to do anything for them? They can do nothing without books. Are you willing to send them any of the little books which you have received as premiums?" When I said this you might have seen in many a bright and expressive eye, the forming purpose of benevolence. By the kindness of friends, neat boxes, on each of which was painted "Books for the west," was placed in each school. "If you will drop your little books, after you have read them, into the box, (through an aperture in the lid) they will be sent to the Sunday scholars in the west—I will tell them by whom they were sent, and will write you word of the manner in which they were received, and the good they may accomplish." On the same evening a little boy, (J. E.) between five and six years old, brought me \$1 50 which I was told by his mother, he had been many weeks collecting. "I will not throw away my money, said he, in buying toys and sweetmeats, but will keep it for some good object." When he had heard the proposal at the Sunday school, to send books to the west, "That, said he, is a good object, I will give my money for that." God bless that dear boy, and make many like him.

These books and tracts, with the other donations from several ladies and gentlemen, have been received through the good providence of God, and have been applied so as I trust, to meet the views of those by whom they have been so kindly bestowed. A considerable number of the Sunday school children of the west, and the circumstance of their having come from the Sunday school children of the east, adds greatly to their value in the view of those who received them.

On opening these testaments, you see a handsomely printed certificate, with the name of the receiver. When bestowed as a premium again here, we insert on the opposite page the following: "For the same reasons (i. e. as expressed in the printed certificate) & also in testimony of regard for the happiness of others, this Testament is now again presented by A. M. to A. B. of the Sunday school, &c." It is truly interesting to observe, when these scholars have obtained one Testament, how eager they appear to obtain another, that they have the privilege of sending it to other scholars in other Sunday Schools, &c. onward,—multiplying its value & its influence as a premium, at every exchange. Eternity alone can tell the good that is thus doing. The other little books are now in the third or fourth School, and will soon pass on to the 5th, 6th, &c. till all the scholars in each School shall have read them.

Our method is, to lend a book to one scholar, to be read during the week, and returned the next Sabbath; at which time the scholar is required to give an account of what he has read, and often have the teachers expressed surprise to me at the correct and intelligent epitome, given by the scholars, of the books thus read. One of the teachers gives this report of her class:—"The conduct of the scholars under my tuition has been highly commendable for order, attention, and punctual attendance. There has been no forfeiture in the class for three months. There appears to be an attention and spirit of inquiry among the scholars, so that, not satisfied with the little books weekly lent them, they are in the habit of calling on me daily for one or two which they read in their day schools, and return them next morning. I have noticed but one instance of a book thus lent being abused. My only anxiety on the subject is, that the want of a greater variety of books adapted to their capacities, will necessarily quench this spirit." Another teacher, a worthy descendant of the devoted "Apostle to Indians," John Elliot, observed, "There is no end of the good these books are thus doing." "No end." Hear it, ye that know the luxury of doing good,—no end to the good done to teachers, and to parents as well as children.

Seven or eight Schools are now enjoying the benefit of these books—besides those under the care of Mr. Pomeroy. Without these books, several of these Schools could not have been established. One or two commenced, but failed immediately, because they had no books. The plan of giving books in this way has no tendency at all to lessen the exertions and the liberality of such as are able to promote the interest of Sunday Schools, but on the contrary to awaken it in the minds of those who without seeing the good thus effected, would never have felt any interest.

Let the dear scholars in your Schools look at the good they are thus instrumental of accomplishing—not among heathen children and youths, but among their brothers and sisters in their own native land.

The Testaments are furnished, I believe, by the Young Men's Bible Society, of New-York. They will doubtless see with satisfaction by what I have now communicated, that the good which they intended for the Sunday School children in their own city, is extended far beyond the limits which they contemplated. The same Testament now becomes a premium to one, two and more, who are far removed from each other. The value is thus greatly increased. But the mere circumstance of furnishing a reward, is perhaps the least advantage—great as that alone must be. They who thus supply these Testaments, not only encourage by the premium, but furnish also to many children, both in the city and at the west, the means of exercising generous and benevolent affections. And when it is remembered that the way to cultivate any virtue is to practise it—these young men, and the teachers will readily perceive that their system of liberality involves a principle of vital interest, not only to scholars, but to society—especially in a government like ours, and in a world like this. The youth who is thus enabled to bestow the premium, is more benefited perhaps by this means of improving his moral feelings than the one who receives merely the donation. Extend the sphere of action until it shall furnish every youth with such an opportunity, and how animating would be the hope for the rising generation—animating to our country and to the church.

To be able to say that the Sunday Schools "prevent crimes," is not the end of the wishes of the friends of Sunday Schools. The importance of cherishing and confirming feelings and habits of active benevolence in the rising generation, will be understood by every American, and especially by all whose philanthropy embraces the heathen world, and who have found theory so ineffectual in curing the covetousness of the present age. It is to be hoped that all who have been interested in this object will not only derive a satisfaction in viewing the extended field of their labors, but will also find occasion to enlarge the means of doing good as God hath given opportunity.

For the Recorder & Telegraph.

ANCIENT TIMES.

Extracts from Mather's Magnalia concerning Harvard College.

"A few words let me further speak to you, who belong to that nursery for religion and learning, which has for a long time been the glory not of Cambridge, only, but of New-England. Sixteen years, will this summer be elapsed, since God by his Providence, devolved the Presidency of that society into my hands, to manage it (so far as my insufficiencies for such a service will permit) for the ends which He (and our fathers as his instruments) did at first erect a college in New-England upon; which was chiefly that so scholars might there be educated for the service of Christ and his churches, in the work of the ministry, and that they might be seasoned in their tender years with such principles, as brought their blessed progenitors into this wilderness. What my solicitudes for this have been in both Englands, is known to him who said to the churches, I know your works. There is no one thing of greater concernment to these churches in present and after times, than the prosperity of that society. They cannot subsist without a college. There are at this day not above two or three of our churches, but what are supplied from thence. Nor are the churches like to continue pure golden candlesticks, if the college, which should supply them prove apostate. If the fountain be corrupted how should the streams be pure, which should make glad the city of God? How should plants of renown spring up from thence, if the college itself prove a degenerate plant? You that are tutors there, have a great advantage put into your hands, (and I pray God give you wisdom to know it) to prevent it. The angels in Heaven would not think it beneath them to be employed in so great a work and service for the churches of Christ, as that which infinite grace has called you unto.

As for you that are students in the college, I have often (as you know) in my discourses among you exhorted you above all things to study Christ, and to be mindful of the one thing necessary. Gifts, without grace, will be of no avail unto you at last. You may excel in knowledge and yet be of all in the world the most miserable—knowledge without Christ and holiness will never bring you to heaven. But do not think it enough if you be orthodox, in the fundamental points of religion. It was not, I can assure you on any such account, that your fathers, followed Christ into this wilderness, when it was a "land not sown. If you degenerate from the order of the Gospel, as well as from the faith of the gospel, you will justly merit the name of apostates and degenerate plants. And such degeneracy in the children of New England, and most of all in you, will be worse than in any children in the world. So let me say, if you the students in Harvard College, or any of you, shall deviate or degenerate from the holy principles and practices of your fathers, the world shall and posterity shall know that the reason of it, is not for the want of being otherwise instructed by your present, as well as your former President."

Signed INCREASE MATHER.

Extracts from the diary of Jonathan Mitchell, the third President of Harvard College.

"I spoke unto Mr. W. about the matters of eternal salvation. I largely exhorted him, advised him, directed him, to be careful of this, that he did not stifle his convictions, and mock God by inconsistency, but be instant in prayer. I wish I could myself do what I spoke! Lord save that young man."

"S. M. the first of my pupils, spoke with me about the state of his own soul. I gladly heard more from him than I expected. And with the help of God I counselled him, that he would go on to follow hard after God. I encouraged him to follow the Lord, but I was ashamed of the barrenness of my own soul."

RELIGIOUS INTELLIGENCE.

REVIVAL IN ATHENS COLLEGE, GA.

For the Recorder & Telegraph.

Messrs. Editors.—Your readers will unquestionably rejoice to learn that a revival has recently commenced in Athens college, Georgia. This is an invaluable blessing in any part of our country, but especially at the south, where revivals of religion are so unrequited, and above all it is desirable in a southern college, because here is a great call for educated gospel ministers, and we want men educated among ourselves who possess the spirit of revivals. Your readers who are faithful in praying for the colleges, receive the revivals with which some of them are every year visited, as among the surest evidences in our times, that the united, fervent, constant prayer of the righteous is effectual with God. I have often wished the praying Christians of New England could pass through some parts of this southern country, and witness the state of its morals, the desolations of Zion, and the religious wants of the people; for I am sure they would then pray as fervently and as frequently for the southern colleges as they now do for their own. Never in their prayers for colleges, would those at the south be forgotten. Never in their prayers for the outpouring of the Holy Spirit would they be unmindful, that revivals of religion, and nothing but revivals, will elevate the moral and Christian character of our people to the standard of the gospel.

In a letter received from Athens dated Oct. 9, the writer says, "Athens has been a place of uncommon piety for several years. The first of Sept. there commenced a special revival of religion. From that time every Christian here united together in one band to sow the good seed in the name of the Lord Jesus, and now there is a glorious harvest. We had a joyful evidence of this yesterday at our communion when nine men joined our church, and what is still better, there are nearly twenty students in the College who are seeking an interest in Christ."

The provision which the state of Georgia have made to support academies in every county, (and their counties are very small) is exerting a very happy influence upon the religious character of the new counties. As soon as the planters became sufficiently numerous they are in the practice of obtaining educated ministers to take charge of the academy & to preach. This system would supply the whole "up country" with an able and faithful ministry, but the great obstacle is, they cannot obtain ministers qualified to instruct their academies. The newly acquired Indian territory will be very rapidly filled with inhabitants, which with the new counties now settling, opens a most useful and inviting field for devoted ministers, possessing the "spirit of the times." Will not some from our New England Seminary enter the field?

The county of Punnett has been settled about ten years. Allow me to make an extract from a letter lately received from their minister. "Our societies are doing well. Our Sabbath School has 90, or 100 scholars. Our Bible Society is steadily marching on to great usefulness. It has about 50 members. We have a Female Tract Society which with its little messengers of mercy promises much good. Professors are generally zealously engaged. Prayer meetings are frequent during the week. Many are inquiring what they shall do to be saved,—some have found peace in Christ, and I expect a considerable addition to the church at the approaching communion." I am informed there are more than 200 members of the church. What has been done here by an intelligent and faithful servant of Christ, there is every reason to believe may be done in many other counties, where as yet little is done.

through the country to bring them in contact with any foreign intercourse.

After residing a year in the up country in the employ of the South Carolina Domestic Missionary Society, I am fully convinced by a successful experiment, that the retrograde progress of religion might be easily arrested, and the interests of piety placed upon a foundation of most successful advancement, by the simple means of establishing Sabbath Schools and connecting with them Libraries of well selected books, and by circulating every where religious Newspapers & Tracts. And all this may be done by a few active missionaries in a few years. The Library will sustain the school, remove prejudices and be the medium of communicating religious information. These, properly managed, will create a spirit of prayer, and that will prepare the people for all other blessings.

Early the last spring I commenced my Sabbath School, and placed there under the care of managers, adopting the plan proposed in your excellent paper. The people became interested in it at once, and have already made a handsome addition of more valuable books, and the Sabbath and Library promise to be permanently useful. Individuals of my congregation soon became serious. I observed them weeping in time of sermon, and embracing private opportunities to converse on religious subjects. There are now ten hopeful conversions, among whom are, two Teachers and two Sabbath scholars, and as many more are now seeking an interest in Christ.

Seven have made a profession of their faith, and two more are about to join our interesting little church. Those who are acquainted with this part of the country will know how to estimate even a small revival here. In many audiences in this up country I have seen the hearts of the hearers softened and the tears flowing freely under the sound of the gospel, which convinces me there needs only the good seed to be sown to ensure a plentiful harvest. May God of his infinite mercy speedily send laborers to plant the field with Sabbath Schools, Libraries and religious intelligence, cultivate it by the preached gospel and prayer, and then to reap the glorious harvest of revivals, and all the active operation of benevolent societies.

Yours truly, A. FOSTER.

SABBATH SCHOOL IN EXETER, N. H.

This school has closed its operations for the present season, and it has been thought proper to give a brief sketch of it to the public. Heretofore, this school has not been distinguished above similar institutions in the larger country towns of New England. This year, however, it has pleased a kind Providence to smile upon it, in a peculiar manner, and to crown the efforts made in its behalf, with happy results. A few weeks after the school opened in the spring, the superintendent, who has long and faithfully discharged the duties of that office, applied to the writer of this article, with a complaint that he could not obtain the proper number of scholars, and a request that the subject might be publicly discussed in the desk. He was answered that those delinquent parents and children whose hearts and consciences he would wish to awaken, would not be reached by addresses from the pulpit, as they were chiefly of that class, who totally neglect public worship. It was also added that a more direct, and consequently a more successful method for filling up the school, might probably be devised. On the following Sabbath, I went into the school, gathered the scholars around me, and after being enabled to fasten their attention by a familiar address, I requested them to unite their exertions in assisting to increase the school. The means which they must employ to accomplish the object were minutely pointed out, and illustrated. They were urged to engage in the work by every motive which the occasion suggested. A "reward-book," and a printed certificate, signed by the superintendents stating the number of scholars added to the school by their influence were promised to every child, whose exertions should prove successful. On the next Sabbath, forty-six new scholars were introduced by the children themselves. On the second succeeding Sabbath, fifty-six more were presented, and recorded on the catalogue of the school. In this way the number of regular scholars was rapidly raised from about one hundred and twenty, to not less than two hundred and seventy; and with the exception of a few occasionally collected by the teachers, this increase was effected entirely by the instrumentalities of young children. Beside those above mentioned, every thing like "rewards" was discarded. The greatest possible degree of system in the management of the school, has been maintained. The assignment of regular lessons has been preferred to the custom, still prevalent in many places, of allowing the classes to recite in an imperfect, unprofitable style, such portions of scripture and such hymns, as might suit their own taste and convenience. The teachers have met as often as once in two weeks for the purpose of being seriously addressed on the subject of their responsibility. These meetings we have invariably found solemn and interesting. Private meetings have also been held by the teachers to supplicate a blessing on the school and all its interests. In addition to this, the teachers have, when convenient, met their respective classes on week-days for the purpose of prayer and religious conversation.

The officiating and resident clergymen of the town, have alternately visited the school on the Sabbath, to address the children, and to pray for their conversion. Not less, I think, than eight or ten of the teachers have become hopefully pious, during the past summer. Thus has God signally blessed this interesting institution.

I would here remark, that the minister of the gospel can seldom perform a more useful service, or a more profitable duty than to devote twenty minutes each Sabbath, to the direct instruction of the assembled youth and children of his own flock. And in regard to the internal economy of a Sabbath-school, I would add, that the assignment of regular recitations is of more advantage in imparting both interest and system to the operations of the school, than is generally supposed. It may not be improper, here to state, that ever since the opening of the last spring a pleasing and solemn attention to the means of grace has prevailed in this town. That attention still continues. It is hoped that forty have "passed from death unto life" and among these are reckoned several students in the academy. "Inquiry meetings" have been held during the season, and other religious means have been attended with the evident influences of the Holy Spirit. Never perhaps was a work of grace more

There are no navigable streams or canals passing

silent, or gradual, or solemn. None who have professed to cherish a hope of being its subjects, have, thus far, backslidden, or declined, and although some time has elapsed since the commencement of this "refreshing," we have felt disposed to act on the principle that the premature publication of such accounts is often injurious to the cause of religion. Many cases of conversion have been uncommonly interesting, and the seriousness and solemnity are still unabated.

One of the Executive Committee of the School, Exeter, Nov. 5, 1826.

CALCUTTA.

Extracts of Mr. Trautman's Journal.

Dec. 12, 1825.—From Kalkaghat we visited Chitlah and Tally Gunge, and preached and distributed Tracts. On our way back, opposite the Chitlah school, we observed a number of people flocking together. On inquiring the reason, we were informed that a *Suttee* was just about to be immolated. We immediately crossed the river, entered the crowd, and commenced our intercessions for the life of the devoted female, which they were preparing so inhumanly to terminate. As we advanced towards the palanquin, in which the woman was concealed, the people cried out, saying, "It is in vain for you, Sirs, to talk with her, for should you give her millions of rupees, she will not listen to you." On our requesting to be allowed to converse with her, we were prevented by their saying, "That she is praying, and must not be disturbed." As we could use no coercive measures to open the palanquin, we began to expostulate with the people on the horrid cruelty they were about publicly to countenance. We cried aloud to the relatives and friends of the unfortunate *Suttee*, to exercise the common feelings of humanity, and immediately cease from the barbarous act of openly putting their relatives to a violent death. We declared that if they persisted in their unlawful deeds, God would account them murderers, and judge them as such in a future world. They replied, "It is written in our *Shasters* that females should burn. It will be of immense advantage to our family; for God has written it on the destiny of our widowed relative, that she is to have the honour of eating fire." "The *Shaster*," we rejoined, "that authorises such cruelties can never come from God, for his very nature is love. He desireth mercy, and not sacrifice. He came to save, and not to destroy." After further reasoning with them upon the absurdity of their faith, we gave them the Scriptural doctrine of the future state, and mentioned that if the spirit when separated from its body be polluted with sin, its destiny is fixed for ever in misery; and, on the other hand, if it be purified, it is immediately admitted into heaven, and commences the enjoyment of eternal bliss; consequently, no sufferings of surviving relatives can alter the state of departed souls. They listened to us with considerable command of temper. Nothing, however, that we could say had the desired effect of causing them to relent. After what we could do to rescue the miserable victim from a premature death, we chose rather to retire from the spot, than wait to behold the infuriated multitude awfully launch an immortal spirit into the eternal world. Where now is the British female who will not pity and pray for her degraded sex in these heathen lands? The Hindu female is not only exposed to the frown of her parents at her birth, but peradventure ere she attain her twelfth year, she is called to plunge into eternity, enveloped in the flames of the funeral pile, whilst her dying shrieks are suppressed by the shouts of the frantic multitude, who are come out, as they say, to witness the fun!

Conversations with Hindoos.

14. Chitlah.—Two men interrupted us by saying, "God is the author of sin." "Unless he give me strength," said one of them, "I can do nothing; he therefore is the author of my actions." We replied, that his conclusion was as wicked as it was untrue. "Suppose, for example, a servant, after receiving a sum of money to purchase certain articles for his master, should waste it in prodigality, would you say the master was the author of the sin, because he gave him the money? You certainly would not. Neither can you say that God is the author of sin, when you use that power to do evil which he has bestowed upon you to do good." By this simple illustration the man was convinced of his error; and though he came in the spirit of hostility, yet he was so disarmed that he begged a book, that he might know the matter more fully. We gave him the Gospel of Matthew, and he immediately commenced reading it before the people, with much apparent interest.

At the entrance of the market, we again addressed the people, from the words of the angel to Mary.—*Thou shalt call his name Jesus, &c.* As we were speaking of the dying state of the world by reason of sin, and of the compassion of Jesus in coming to save it, the people seemed much interested. One very old man gave a sign with his hand, and said, that although he had lived so long, and had tried so often, he had never yet been able to come to his blessed feet; meaning he had attended much to the worship of the *Debtas*, but had not yet found the knowledge of the true God. He added, "My day is almost gone." We told him the reason why he had not found God was, because he had never sought for him in a right way, for Christ is the only true way to God. He was then exhorted to go to God without delay, in this new and living way; and we assured him, that old and sinful as he was, he would find acceptance. The poor man lifted up his hand for his forehead and thanked us. Two others then inquired why they should believe in Christ; they had their *Krishnu*. We begged them to compare the crimes of *Krishnu* with the immaculate life of Jesus Christ; and then called their attention to a popular Hindu saying—"The disciple is known by his master." If, therefore, said we, you follow *Krishnu*, your life will resemble his; and if you follow Christ, you will become like him.

One of the Brahmins, who took an active part in burning the *Suttee* at Kalkaghat on Monday last, was present at Bhowanypore whilst we catechised the boys. We introduced the subject again to his notice, and expressed our hopes that he would never again engage in such an inhuman practice. He seemed a little confounded, and appeared anxious to change the subject.

Evening: preached at the Mirzapore Chapel, in Calcutta. A good congregation; and many questions were put respecting Christ.

20. Bhowanypore.—After catechising the boys, we had two congregations in the street.

A Brahmin confuted by boys belonging to the Mission School at Bealah.

23. Catechised the boys at Bealah. The congregation was large. Among the spectators, a Brahmin interrupted us by saying, that "the spirit of man and the spirit of God were one." In order to show him the absurdity of such a declaration, we called upon the boys to refute the argument, by telling us the difference between the spirit of man and God; they readily gave the following answer:—"The spirit of man is created, God is its creator; the spirit of man is full of sin, God is a pure spirit; the spirit of man is subject to grief, God is infinitely blessed, and incapable of suffering; these two spirits, therefore," replied the boys, "can never be one." This

answer had the desired effect of pleasing the people, and of fixing their attention upon a very important point, from which we continued our discourse to them with considerable advantage.

24. Preached at Chitlah. During the service, Rambahroo arrived from Rammakalchoke. He gave a most interesting account of the meeting at the village last evening. The people were with him till past ten o'clock. This morning, two men of the village invited him to their house to explain the Scriptures. [Lond. Evang. Mag.]

BRITISH AND FOREIGN BIBLE SOCIETY.

Enquiries for the Scriptures at and near Thessalonica.

Mr. Barker writes, in July—I had the pleasure to inform you, in my letter from Thessalonica, how gladly the Word of God was received in that town; and, before I quitted the place, I not only witnessed the fervency with which it was demanded, but also had the joy to behold some good effects which the distribution of it had already produced in that place. I took with me about 500 volumes of the Sacred Scriptures, in Greek and Hebrew—a considerable number, as I supposed before reaching that country. During my stay at Thessalonica, I distributed about 200 volumes, of which 50 were Hebrew Prophets and New Testaments; besides which, I sent copies to several places in the environs. I was, in short, obliged to quit that town, not to be tempted to give all my books, which I preserved for other places that I had to visit; and, while mounting my horse to depart, several persons presented themselves before me, requesting New Testaments. I consoled them by promising speedily to supply them with the Sacred Volume. Greek Priests came to me, saying, "We have heard that you have brought with you the New Testament in Modern Greek, and wherever we go we see the people employed in the perusal of that work; and we are come to request of you copies of the same: for until now, we have been reading that book in Ancient Greek, which we scarcely understand." Deputies, composed of two Laymen and a Priest, were sent to me from a Greek Village twelve miles from Thessalonica, requesting eight Testaments for the use of their Village and Church: they pleaded great misery, their village having been burnt by Greek Pirates, who landed on their coast in the Gulf of Thessalonica; I took good information of the truth of this story; and finding it to be as they stated, I could not help giving them the books which they required, without taking any money.

The British Consul here related to me a circumstance of which he was an eye-witness. In the same village where his country-seat lies, he had distributed a few New Testaments; and the next Sunday, on taking a walk, he came under a tree where a young man of 17 or 18 years old was reading the Modern-Greek New Testament to his father, mother, brothers, and sisters, and to several women who attentively listened, for the first time in their lives, to the consolations of the Gospel. He remained half-an-hour in view of them; during which time they appeared to express much feeling, and they were not diverted from their attention by his coming.—Miss. Reg.

REFORMATION OF CONVICTS.

Extracts from a Brief Account of the New-York State Prison at Auburn, recently published by G. Powers, Agent and Keeper.

It is believed that very erroneous opinions are entertained on this subject; but they have arisen chiefly from the failure of success with the old mode of discipline, which has been practised in prisons, without the separation of convicts.

But where effective discipline is connected with an effectual separation of the convicts—where those convicts are allowed salutary exercise of body and mind, under proper restraints—where the ignorant are instructed, and the intelligent conversed—where every movement, privilege and deprivation tends to produce a moral action upon the mind and to soften the feelings and affections—where the reproofs and consolations of religion are daily administered, and especially on the Sabbath—and where the resident Chaplain and principal officer habitually visit their solitary cells and personally admonish with kindness and pungency—what cheerful hopes may not the Christian, the Philanthropist and Statesman indulge.

Sufficient time has not yet elapsed fully to develop the influence of confinement in this prison, in reforming the habits and dispositions of men; but enough has appeared to promise the most favourable results. There have been fewer reconvictions according to the number of convicts, in this prison, than in any other known; and their frequency is evidently diminishing.—From 167 of the convicts last received, there were but three on reconvictions, one of whom was from the solitary class.

With a view to ascertain the conduct of convicts who have been discharged from this prison, and whether they had been made better or worse men, about three weeks since, an inquiry was instituted, and has been continued by means of circular letters and otherwise—in answer to which, we have received accounts respecting forty-seven convicts.

The favourable information thus far obtained, surpasses our most sanguine expectations.

Information has been received of the above forty-seven convicts mostly through Postmasters, to whom circulars were directed—of others, from Sheriffs, and of some, from individuals who have visited the prison, and who are acquainted with them.

Of this number, 31 are spoken of in terms of decided approbation—as being sober, honest, and industrious citizens; and what is peculiarly gratifying, because it was in a degree unexpected, several are mentioned, as having been, before conviction, more or less addicted to habits of intemperance, and some very notoriously so. Of an individual of this latter class, the Sheriff of the county of — says—"I knew him before he went; his conduct, habits, and manners were bad—he was a poor dissipated being. He neglected and abused his family and was a scourge to community. Since his return here, he has behaved himself like a man and a Christian, and seems altogether reformed from his former propensities."

Five are spoken of with more reserve, but still are described as being much improved.

One is mentioned as having, previously to conviction, been a very bad man, and as having behaved extremely well since his discharge—but that the shortness of the time since his discharge, renders it impracticable to form any decisive opinion as to his future conduct.

Whether subsequent accounts will prove as favourable as the foregoing, cannot, at present, be known; still, enough is known to convince the most skeptical, that the reformation of the votaries in crime in a Penitentiary, as has been thought by some, is not absolutely a visionary idea.

This article will be concluded by an extract from one of the letters before referred to. It contained an account of six convicts, in the vicinity of the writer. In closing his remarks he observes—"On the whole, I am persuaded, that, so far as I am acquainted, in a large majority of the cases, great improvement in conduct, morals and habits, has been effected."

Since the printing of the article relating to Sabbath School instruction in this Prison, the number of scholars has been increased to 100, which is nearly one fourth part of all the convicts in prison.

REVIVALS OF RELIGION.

REVIVAL IN NORTHAMPTON.

Extract of a letter from a young lady in Northampton, to a friend in this city:—Since I last wrote, the Lord has graciously visited this place, by the special influences of his Holy Spirit, and a precious number of young people have renounced this vain world for the love and service of Christ.—The first convert in this revival was Miss —, aged about fourteen years. She has since been a devoted follower of him who died for sinners, and we have reason to believe that God has blessed the efforts of this dear child to the conversion of many souls; but she feels that she is only an instrument in the hands of sovereign grace. Her convictions arose from a deep sense of ingratitude for the mercies which God had continually bestowed upon her, and particularly the rejection of a crucified Saviour. Fear seemed to have no influence upon her mind, and thus was she sweetly drawn to heart-felt repentance toward God and unfeigned faith in Christ. As soon as she had realized the preciousness of Christ to her own soul she was unwearied in her exertions to bring her dear young friends to a knowledge of the same happiness. Four or five were immediately led to reflection by the change in —, once so gay and thoughtless, and in the course of a few weeks nine of these dear youth were rejoicing in Christ as their Saviour. The first who was affected by her conversation, and hopefully converted by the Spirit of God, was a little girl aged 12, who has since with many others united with the church in this place, and is now laid upon a bed of sickness, by a disorder which will probably terminate her life. But her mind is peaceful, and a sweet confidence in her Redeemer is her support. Dear child! her pious mother left this sinful world soon after the commencement of the revival, but not without the hope that three of her orphan children had chosen the Lord for the guide of their youth.

"Mr. —, whose character you are doubtless acquainted with, brought his eldest daughter, aged about ten years, to spend some time with dear —. Her mind was much impressed, while here, and when her parents came for her, — accompanied them to W.; and the Lord was pleased to make use of this feeble instrument to promote a revival in that place.—She began by holding meetings for the young girls in the village. There are about three hundred connected with the factory. She conducted the meetings alone: read a hymn from Nettleton's Collection, which was sung; then led in prayer, and very feelingly addressed her young audience, urging them to flee to the Saviour of sinners, and submit their hearts to him. A large number of these girls, and many others in the village, are rejoicing in Christ. Christians have awakened to their duty, and the revival has reached all parts of the town. But while we speak of the means which the Lord condescends to employ for the salvation of souls, let us remember that all the glory and praise belongs to Him alone.

"With very few exceptions, all the young ladies of the first class in our congregation, profess to love the Lord Jesus, and some of these are bright examples of the grace of God—some that were formerly the most gay and fashionable, now devote all their talents to the blessed object of doing good. We have a large society of young ladies, who spend one afternoon in each week in working for the support of a heathen child, named for our beloved pastor. These meetings are very interesting, as the conversation is wholly on the great subject of religion. I wish I could introduce you to some of our dear young Christians. It would amaze your heart to witness their love to the cause.

"A large number of servant girls are also rejoicing in hope, and a very lovely woman, a widow and mother of 13 children, who has been a professor from her youth, but very much devoted to the world, has, since the revival commenced, discovered that she was destitute of true religion, and has given her whole heart to the blessed Saviour. A short time before this took place, her eldest daughter, aged fourteen, and one of —'s friends, was happily converted, and since then, two young women in her family. It is sweet to go into that house, it seems as if they lived only for God. Mrs. L. now unites cordially with a number of her Christian friends, who meet weekly for prayer at her house. O what a change! how rich the grace of God! Several young men, who are clerks, are among the subjects of the revival; and some men of advanced years, and heads of families. Still there are multitudes remaining the enemies of God, and it is to be hoped that Christians will be humble, watchful and prayerful and wait upon God for a continuance of the blessing. Our Sabbath School is very prosperous, and more interest is felt than ever before. I have a class of eight little girls. The Monthly Concert is observed by the teachers only, and these meetings are very interesting. A large number of the scholars and some teachers are among the converts. A library has been established, which is productive of much benefit to parents as well as children. Among the books is the sweet Memoir of Ann Eliza Starr. I thank you much for dear Mrs. Richard's letter. I will keep it till I hear again from you, lest this letter should fail to reach you. The ladies in this town have collected sufficient money to send out a comfortable dwelling to these dear Missionaries, and it is already embarked from a sea-port in Maine. May it add many years to their truly valuable lives."

[New-Haven Intelligencer.]

The revival which commenced in Glastenbury last fall or winter, has been a steady, progressive work, and its influence has been felt in several adjoining towns. From a letter recently received in this city, we learn, that about 120 are indulging the hope that they have experienced a saving change since it commenced. Between fifty and sixty of these converts united with the Congregational Church at one time. The solemnity of this scene was much increased by the appearance of two old men, who had been called in at the eleventh hour, even after they had been idle for more than 70 years. A number of others stand propounded for admission to the Church. The revival extended into East-Hartford, an adjoining town, where 70 or 80 have been hopefully renewed.—ib.

A valued correspondent in Durham, N. Y., in a letter to the Editor, says:—"As to the state of religion among us, we flatter ourselves that we can discern a little cloud, like a man's hand. Let me hope that you will pray that it may be an overspreading cloud, in which there shall be abundance of rain. And if you think this matter worthy a place in your prayers, let me entreat that you would not forget to pray that we may be favored with a work of the Spirit of God; a work which will bear the inspection of Him who trieth the reins and heart. A work of truth and grace, is, of all blessings, the greatest; but a false work is to be deprecated. I am afraid that Edwards on the Affections and Bellamy's True Religion delineated, and other works of this character, are beginning to be neglected. The more converts, the better; provided their conversion be from sin to holiness; but the churches may yet groan under the burden of numerous hasty accessions.—ib.

Deaf and Dumb.—The revival at Danville, Ky. has extended to the Asylum for the Deaf and Dumb, and several pupils are among its subjects.

Revival.—In Vernon Centre, Oneida Co. we are happy to learn that the work has assumed a more interesting character than at any former period. It now goes onward with a power and energy, that is at once cheering and glorious to the pious heart, and alarming to the secret and the open enemies of the cause. The revival in this place, we believe, has existed for nearly a year. Other places in this county, can still testify to the goodness of the Lord. [Western Rec.]

Thompson, N. Y.—A letter from Rev. Abner Morse, dated Thompson, N. Y. Nov. 10, states, that in that town and an adjoining settlement in which he labours, a revival of religion commenced a few months ago, that 50 souls give evidence of having passed from death unto life; that the work was for a time suspended, and the convictions of numbers destroyed perhaps forever by an ill-timed discussion of mode of baptism, but that it had since revived and was extending; and that this is a most urgent call for preachers and counsellors, there being many infant churches around, and a general disposition to hear the word, and he the only Presbyterian preacher within 40 miles of the place. He asks "can you not prevail on some of the Andover brethren, bound farther west, to put in here for a time?" Eds. Rec. & Tel.

Revivals in New-Hampshire.—The last Repository & Observer, mentions the following towns in New-Hampshire, as places where revivals now exist, some of which have recently commenced, and others are of longer duration. Ackworth, Conway, Dunbarton, Durham, (where the work progresses with power,) Goffstown, Penbrooke, Northfield, Boscawen, (both parishes,) Sandborn-ton, Exeter, Lyndeborough and Hampton, among the students of the Academy. [ib.]

RECORDER & TELEGRAPH.

BOSTON, NOVEMBER 24, 1826.

What means are best adapted to promote a genuine revival of religion? (Continued.)

That the truth must be an instrument or means of promoting this work, is evident from the nature of the human mind. Men are endued with rational powers; they act according to conviction, and under the influence of motives. They are to be reconciled to God, and acquaint themselves with him, in order to find peace. Being reconciled, they are to render him a reasonable service, and so to walk that they may please him. All this shows that they must be taught, in order to salvation. And it surely need not be proved, that instruction in the truth of the gospel is essential; in opposition to the devices of satan, the traditions or imaginations of men, and whatever else is a deviation from sound doctrine.—Even the moral precepts of the Bible; or a partial and distorted statement of evangelical doctrines, cannot be expected to be efficacious in converting the soul. If a preacher inculcate many truths, and connect with them essential errors, or mis-apply the truth he exhibits, how can he mould the souls of his hearers into the form of doctrine delivered in the Bible? Such are the mental faculties of men, that they usually form their characters according to their doctrinal belief. Such is their depravity of heart, that they are often worse than their creed, seldom better. It is necessary, therefore, that they know what God has taught of the way of life; or the highest degree of excitement, the greatest sincerity, and the strongest hopes, will not avail them. The Gospel of truth and Grace is adapted to their capacities, is addressed to their reason & conscience, unfolds their real state and character, and proffers to their acceptance precisely the relief & redemption which they need. Therefore let all who treat with them on their souls' concerns, hold fast the faithful word, sow the seed which Christ directs, and preach the truth as it is in Jesus. They are commissioned to set before men life and death. Who shall dare, especially when scores or hundreds are listening with solemn anxiety, who shall dare go beyond the word of the Lord, to say less or more?

Is bare instruction, however, all in all? Are we to exclude pathos, persuasion, and the various arts of eloquence? By no means, if they are used either to illustrate or enforce the truth. If three ideas are never lost from our sight—men are ruined sinners—Christ has died for the ungodly—he that believeth with all his heart shall be saved; if these truths, and those they imply, are perpetually inculcated; let the preacher summon all his powers and resources for the purpose. Let him vary his method, and seek new avenues to the heart, and make his assault at every gate. Let him use instruction, argument, exhortation, denunciation, or persuasion. Let him persuade his hearers by the terrors of the Lord, and melt them by the agonies of the garden and the cross. But let him not cull mere flowers of rhetoric, when he should "woo a soul." Let him not indulge in bold or captivating figures, to misguide rather than direct the listening hearer. Let him not excite a tumult of feeling, without some other cause than boisterous declamation. Let him not excite feeling, and leave it undirected. Let neither his style, nor his thoughts, nor his manner, cloud the truth which he should write in sun-beams on the hearer's mind and heart. Let his single aim be this, whatever methods he adopts; to enlighten, convince, and move, by the exhibition of gospel truth.

May then awakening providences, worldly afflictions, or even the visions of the night, have nothing to do in this work of salvation? Have souls never been converted, or revivals commenced, by the loss of a friend, by dreaming of the day of judgment, or by some other providential warning? Never. There is nothing in all these things to break the bondage of sin, or raise the soul from the dead. Such things have been the occasion of alarming stupid sinners, of turning their thoughts to eternity, and of inducing them to read and hear the gospel with new interest and solemnity. But if they have become children of God, it was the law which convinced them of sin; it was the gospel which guided them to Christ, it was he that made them free.

Is not the glorious gospel a sufficient means? And if the word of God enlighten the mind, and be engraven on the heart, will not the new born soul be the workmanship of God, and bear his

moral image? But if a kind of transformation be effected by any error, by a medley of truth and falsehood, by sentiments and motives which Scripture does not warrant, what can be expected as the result? A character which may resemble the Christian name; but which will not bear the fruits of holiness, nor be fitted for heaven through him who is the way, and the truth, and the life. We cannot, however, say in how much rubbish the Spirit may form a heavenly gem. But we expect his blessing on any means of promoting revivals, but those which he has employed in former ages, and those which he has required his followers to use to the end of time. Let us then, by manifestation of the truth, commend ourselves to every man's conscience in the sight of God.

GEOGRAPHY FOR BEGINNERS: or the Instructor's Assistant, in giving First Lessons from Maps, in the style of familiar conversation. With an Atlas, adapted expressly to the work. By Emma Willard. Principal of the Troy Female Seminary.

It appears from the remainder of the title page, that this is intended, as the first or introductory book, to a series of geographical works, by Mr. Woodbridge and Mrs. Willard. The second is entitled "The Rudiments of Geography," and the third "Universal Geography." Both have been for some time before the public, and have been favorably received, and used with much profit in the study of this interesting science. A newspaper informs us, that thirty thousand copies of the larger work have been sold, and that it is to be translated in Italy and Switzerland. The plan and arrangement of the larger works were new, and possess decided advantages over those of all other treatises we have seen.

This little work is but a bare introduction or outline of Geography. But it has adopted the common course of "making out an entire system in a small book for children, the effect of which has been that "authors have stated more and more in general, as they have gone downwards in the scale of age." This work teaches children by the eye, and in the way of familiar conversation. The Atlas has three different maps of the United States. The first exhibits merely the size, figure, and relative position of the several states, with the Atlantic, Gulf and Lake borders, and the great Mississippi. The second presents the grand divisions, the productions, the rivers, lakes and mountains. The third is filled up much in the usual manner. But the pupil begins in a still more simple and intelligible manner by drawing a map of his own town; from which he proceeds, by easy gradations, till he can understand a map of the world.

In judicious hands, this book must be useful; and we hope large numbers of children & youth may be put upon perusing its pages, during the approaching season for schools.

American Bible Society.—The publication of Monthly Extracts from the correspondence of this society, has been suspended for some months past. A new series is now commenced; which is to contain, in addition to the extracts, "a faithful view of what the society has accomplished, and also of the alarming destitution of scriptures which yet prevails in our own country and throughout this continent." We hope measures will be taken to excite a far deeper interest in this institution. It has more nominal friends than any other benevolent society; and meets with less objection to its principles and operations. But the efficient patronage it receives is small. It receives 50,000 dollars a year; of which nearly two thirds goes back to the auxiliaries and other givers, in Bibles at cost and less than cost, leaving but 15 or 20 thousand dollars to supply the thousands who are asking for Bibles in our new states, Canada and S. America. There is every reason to believe, that 500,000 families, or 3,000,000 of the inhabitants of these states are this hour living without the word of God in their hands. In the ten years of this society's existence, it has not found means of printing a number of the scriptures, equal to the increase of our population the last fourteen months.

Mission to Buenos Ayres.—Rev. William Torrey, late from the seminary at Princeton, embarked at New-Castle, Del. Nov. 7, destined to Buenos Ayres as a missionary from the American Board. On that evening he preached in the Presbyterian church, from Isa. 62. 1, on the duty of activity in the cause of Zion, the way in which we must be active, and our encouragements to the duty. On his leaving the church, the captain informed him a propitious breeze had sprung up, so that he went immediately on board and set sail.

Home Missionary Society.—The Rev. G. Spring of New-York preached in Philadelphia in favour of this society, on Sabbath, Nov. 12. In the ensuing week, a society, which had been previously formed in the 1st Presbyterian Church, assumed the constitutional character and title of auxiliary; and new auxiliaries were formed in the fifth Presbyterian Church of the city, and in the first of the Northern Liberties.

The Sabbath.—A writer in the N. Y. Observer & Chronicle proposes that petitions be presented to Congress, that the section of the Post Office law may be repealed, which requires Post-Masters to open their offices on the sabbath day. He says that the Post Master General has expressed himself personally favorable to the object; and that one or two distinguished members of congress have encouraged the expectation of success, if memorials from the commercial cities were presented. We hope the project will be pursued, and that the voice of Boston will be heard in favor of reformation. This writer asserts, that in London, the centre of the commerce of the world, the Post Office is not opened, nor any mail made up, on the Sabbath.

Rev. Mr. Barlow's plan for a Book Society, which the Philadelphia Recorder calls a gigantic measure, was under discussion in the General Episcopal Convention, at their late meeting.

POETRY.

From "The Memorial."

HAGAR IN THE WILDERNESS.

The morning broke. Light stole upon the clouds
With a strange beauty—Earth received again
Its garment of a thousand dyes; and leaves,
And delicate blossoms, and the painted flowers,
And every thing that banded to the dew,
And dremeth of the rainbow, lifted up
Its beauty to the breath of that sweet morn.
It was not well with Hagar. The ground earth
Was pouring odours from its spicy pores,
And the young birds were carolling as life
Were a new thing to them—but oh, it came
Upon her heart like discord, and she felt
How cruelly it tries a broken heart,
To see a mirth in any thing it loves.
She stood at Abraham's tent. Her lips were pressed
Till the blood left them;—and her lashes hung
To her face as if the strength
Of woman's heart had served them. Her dark eye
Was clear and tearless, and the light of Heaven
Which made its language legible, shot back
From the long lashes, as it had been flame.
Her noble boy stood by her with his hand
Clasped in her own, and his round, delicate feet,
Scarcely trained to balance on the tented floor,
Sandalled for journeying. He had looked up
Into his mother's face, until he caught
The spirit there, and his young heart was swelling
Beneath his snowy bosom, and his form
Strained up proudly in his tiny wrath,
As if his light proportions would have swelled,
Had they not matched his spirit, to the man.
Why leads the patriarch, as he cometh now
Upon his staff so wearily? His beard
Is low upon his breast, and his high brow,
So written with the converse of his God,
Breathes the swollen vein of agony.
His lip is quivering, and his wonted step
Of vigor is not there, and though the morn
Is passing fair and beautiful, he breathes
His freshness as it were a pestilence.
Oh man may hear with suffering—his heart
Is a strong thing, and godlike, in the clasp
Of pain that wrings mortality—but tear
One chord of affection elings to—break one tie
That woman with a look has grafted him,
And his great spirit breatheth like a reed.
He gave to her the water and the bread,
But spoke no word, and trusted not himself
To look upon her face, but laid his hand
In silent blessing on the fair haired boy,
And left her to her lot of loneliness.
Should Hagar weep? I thought woman turn,
And as a vine the oak hath shaken off
Bend lightly to her tendencies again?
Oh no!
Make her a slave—steal from her rosy cheek
By needless jealousies—let the last star,
Leave her a watcher by your couch of pain—
Wrong her by petulance, suspicion, all
That makes her cup a bitterness,—yet give
One evidence of love, and earth has not
An emblem of devotedness like hers.
But oh, estrange her once—it looks not how—
By wrong or silence, any thing that tells
A change has come upon your tenderness
And there is not a high thing out of Heaven
Her pride o'ermastereth not.
She went her way with a strong step, and slow—
Her pressed lip arched, and her clear eye undimmed,
As it had been a diamond, and her form
Drove proudly up, as if her heart breathed through.
Her child kept on in silence, though she pressed
His hand till it was pained, for he had caught
As I have said, her spirit—and the need
Of a stern nation had been breathed upon.
The morning past—and Asia's sun rode up
In the clear Heaven, and every beam was heat—
The cattle of the hills were in the shade—
And the bright plumage of the Orient lay
On beating bosoms in her spicy trees.
It was an hour of rest,—but Hagar found
No shelter in the wilderness, and oh
She kept her weary way until the boy
Hung down his head, and opened his parched lips
For water—but she could not give it him.
She laid him down beneath the sultry sky,
For it was better than the close hot breath
Of the thick pines, and tried to comfort him.
But he was so thirsty, and his blue eyes
Were dim and bloodshot, and he could not know
Why God denied him water in the wild.
She sat a little longer, and he grew
Ghastly and faint as if he would have died.
It was too much for her. She lifted him
And bore him farther on, and laid his head
Beneath the shadow of a desert shrub,
And shrouding up her face, she went away
And sat to watch, where he could see her not,
Till he should die,—and watching him she mourned—
God stay thee in this agony, my boy!
I cannot see thee die, I cannot brook
Upon thy brow to look,
And see death settle on my cradle joy—
How have I drunk the light of thy blue eye!
And could I see thee die!
I did not dream of this when thou wast straying
Like an unbound gazelle among the flowers—
Or wearing rosy hours
By the rich gush of water sources straying,
Then sinking weary to thy smiling sleep,
So beautiful, and deep—
Oh no! and when I watched by thee, the while
And saw thy light lip curling in thy dream,
And thought of the dark stream
In my own land of Egypt, the deep Nile—
How prayed I that thy father's hand might be
A heritage for thee.
And now the grave for its cold breast hath won thee,
And thy white, delicate limbs the earth will press—
And oh, my last career
Must feel thee cold, for a chill hand is on thee—
How can I leave my boy, so pillowed there
Upon his clustering hair?
She stood beside the well her God had given
To gush in that deep wilderness, and bathed
The forehead of her child, until he laughed
In his reviving happiness, and lifted
His infant thoughts of gladness at the sight
Of the cool plashing of his mother's hand.

MISCELLANY.

For the Recorder & Telegraph.

PERMANENT FUNDS.—NO 4.

The establishment of these funds is doing that which belongs to the next generation. If it is a privilege to contribute to the advancement of the kingdom of our Redeemer on earth, and I believe it to be one of the greatest which God has conferred on his people, then why should our successors on the stage, be deprived of their fair proportion? If, on the other hand, it is a labor and sacrifice, why should we burden ourselves not only with the share which is fairly our own, but deposit money to discharge the portion of those who follow us? The community of Christ-

ians for combined benevolent effort, are just coming into existence. And what infant community ever thought of paying the revenues of future generations? It is much more common, and more equitable too, that those who bear the burden and effort of the outset, should leave some portion of the expense contracted, to purchase the benefits which are handed down to posterity, to be paid by those, who receive the greatest benefit. And is there any reason to doubt, that the body of Christians of the next generation, will be far more able and more willing to give money, than the present?

The efforts to obtain permanent funds lessen present receipts. The late address of the American Education Society puts this matter in its true light. They say, "It seems not to be understood so clearly as it should be, that the recent success in obtaining scholarships, instead of providing present relief, is calculated rather to lessen the donations for current use." Here then is a society which within the quarter has received subscriptions to scholarships to about the sum of \$50,000, whose whole permanent fund is nearly or quite \$75,000, and yet according to the same address "the whole sum received at the treasury for current use during the last quarter, was but four hundred dollars, six or seven times less than was necessary to meet its engagements to its beneficiaries." In how different a condition would this treasury have been, if the late effort had been to raise funds for present use. The late Mr. Woodman was among the first to perceive the dangers I have mentioned. He declined the application of the Society, yet exhibited his high sense of its excellence, by bequeathing it \$3,000,—not to establish Woodman Scholarships, but with the condition that the interest and fifteen per cent of the principal, should be annually expended. The American Education Society in 1819 found its funds very low, and laid its case plainly before the public. So liberally was their call answered, that in addition to the supply of its then present wants it had given it a permanent fund of over \$10,000 besides a surplus of current receipts amounting to \$10,000 more, which was added to the fund; a precaution of essential service when the receipts again fall off, as the money can at any time be transferred back to current use. Now, the Society would place its reliance on scholarships, which to be at all adequate to its great usefulness must amount to \$500,000.

Funds prevent the constant solicitude about its present state, which every Society needs to retain in the minds of the community. How can a Society rich in stocks, bonds and mortgages, come before the public and plead its poverty? And how can the public feel any anxiety about it, though its donations should fall off or be discontinued for a time? Above all, when Christians are no longer solicited and therefore cease to contribute to any given charity, they are in a great degree cease to pray for it. A danger so obvious and so overwhelming needs only to be stated. Let then those Societies who believe that their objects can be well accomplished without the prayers of the church, build themselves on permanent funds; but let those who feel their dependence on God, feel some dependence also on the Christian community.

Thus much for the dangers of permanent funds. In the next place, there is no possible good which cannot as well be accomplished without them. I appeal for proof of this to the great English Societies. If I am not mistaken, most of them have no permanent funds. I appeal to Yale College and to Capt. Partridge's Academy, and could mention many more. Every association to avoid embarrassment, needs wealth enough to possess its necessary fixed property free of debt,—for instance, a College its buildings, libraries, &c.; a Foreign Missionary Society, its printing presses, its Missionary larys, buildings, &c., and spare capital enough, to manage its publications and all its operations with facility. But all this is a very different thing from permanent funds. Cannot an association of men of high talents, furnished with all the buildings and machinery of a College, contrive with such advantages to obtain support? Nay, will not a College be likely to flourish in a far higher degree, where every professor knows that both his reputation and his living depend upon his efforts? As to the maintenance of mercantile credit, none but a Foreign Missionary Society needs such a credit. And what merchant if offered a bill on the London Missionary Society, would refuse to take it on the ground that the Society has no funds? The wisdom and integrity of its Directors, and its favour with the public, are sufficient guarantees for its solvency; and these must be the chief guarantees of every other benevolent society.

Some suppose that although funds have never been safe before, that yet the present is an age so peculiar, so enlightened, that all reasoning from the past fails. They imagine that the lion has gone to the length of his chain, that the bright millennial day is now dawning and from this time all things will go well.—But, surely there is no need of permanent funds. What age of the church has not been new and peculiar. What one in which Christians have not supposed they possessed unusual light. There has already been one grand experiment upon permanent wealth to support religion. The monasteries and other rich establishments of the Roman Church have encroached the wealth of nations. Many of these had their foundations laid in what was then considered an enlightened piety. To a vast extent the intentions of the donors were as pure as they are now. We love to hear the cry of peace, but until the earth is immensely changed there will be no peace. After the church had struggled out of the dangers of infidelity, who would not have thought men safe at least on that hand. Yet the adversary took the same trap, put up a steeple in front of it, changed the dress of the deacons into a surplice and band, took the sword from their hands and gave each a Bible, and his success was great. Worldly alliances have always been ruinous, but confidence in the Lord has never been disappointed. The great, and only secure source of revenue to the church is her own elevated and enlightened piety. This is a mighty fund from which all our Societies may draw. A fund which cannot be lost, nor perverted.

If it is thought that the solicitations of the great number of Societies will clash with each other, the reply is, there may be need of system and concert among them, but if the solicitations are for good objects and well directed, we shall not be injured by their frequency.

My remarks have been made chiefly against large funds. But they will be seen to apply also to smaller ones, though with diminished importance. On the subject of parish funds I would remark, that in the neighborhood of Boston they are well understood. A few churches yet possess them, and in some instances I know that their best men consider them a heavy burden, which if they could, they would gladly throw off; others in their journey through the desert, who had their been poor might have travelled unmolested, have among thieves, who had money about them, fallen them and left them half dead. But oil has been poured into their wounds, and being relieved of their burden, they have gone on their way with lighter steps, singing songs of deliverance.

It is said that money can be obtained for permanent funds, which otherwise could not be had at all; therefore the amount is clear gain. If this is true, it is in a great degree the result of the impression which Christians have had, that

permanent funds constituted the most important part in the scale of usefulness. The instructions have been wrong, and it would be strange if no wrong practice followed. But it is supposed that money can be obtained for funds payable at the death of the benefactor, or at some other future period, and the interest is obtained in the mean time, and this constitutes it once an efficient permanent fund. And it can be obtained by the same process for present use. If money is wanted faster than the community choose to pay it down, then bonds can be taken payable at a future time; which bonds, so far as they are good security, will be cashed at the outset by others whose property is in money and who live on its income. No loss will ensue from this negotiation, but practically a great profit; for although the annual interest will not be brought in upon that specific sum, the capital will be invested in well educated Ministers of the Gospel, in heathens educated and converted to righteousness, in churches founded and strengthened; and from such an investment will return a double usury in cash, and one ten fold in piety and knowledge. Let us contemplate the difference in the two modes of operation. Suppose \$500 to be the sum. Call it equal to the education of one indigent and pious youth for the ministry. Let it be at once expended, it will produce an effect equal in the whole to the education of this youth in one year. Let another \$500 be made a permanent fund. With interest at the rate of six per cent it will produce the same effect in seventeen years. The one laborer goes into the field sixteen years in advance of the other, and all he has to do to equal the permanent fund, supposing he dies in sixteen years, is to prepare another man to fill his place. To be sure, his successor would have just double work to do; for the man who starts with him in the year 1843 will, upon the same scale of effort, have brought forward his successor in 1860, and the permanent fund will at the same time produce another. After that, the work becomes lighter again. It is impossible to state such a calculation, without showing the entire inutilty of permanent funds.

But what would be the real facts resulting from an immediate expenditure? Is it probable that he who goes at once to his work, will do less than to raise \$600 annually for charitable purposes? Here is twelve per cent interest on the permanent fund, in cash,—will he do less for his fellow-men, than to be instrumental in the salvation of one annually, & of bringing forward in the whole time two, as ministers of salvation? What an odds! While, therefore, the heathen are perishing, and our own country is desolated for want of ardent help, & while God is so abundantly adding his blessing on our efforts, let us not under circumstances which cry so impressively, now is the accepted time, busy ourselves in laying up heaps of money which ought to be scattered to the ends of the earth, calmly calculating how smoothly things will go on in distant years. Does not the blight which God has sent on permanent funds instruct us, that our confidence should be in Him. Let then the contributions of Christians be vastly increased. Let their benevolence flow in a broader and deeper stream, not to fill stagnant pools, but to fertilize the earth. Let our charities be enlarged; but let them be invested not in banks and notes, but in men and morals; not in mortgages on farms of earthly tillage, but in portions of earth's moral desert transformed into gardens of the Lord.

I have accomplished my purpose, if these humble essays have awakened inquiry and reflection. Quo.

From Zion's Herald.

TRIALS FOR WITCHCRAFT.

Mr. Editor,—I am no friend to superstition, yet I cannot help revering some of the good old steady habits of our ancestors. Much has been said against the ancient New Englanders for hanging people on the charge of witchcraft.—Perhaps there were some things wrong in their conduct; but had they been regulated by the same principles which governed the proceedings at a late trial for witchcraft, where I was present, I know not that much could be said against them. In this case the prisoner, (who was a corpulent, red-faced, smiling sort of a woman,) pleaded "not guilty." She was well assisted by able counsel who proffered their services gratuitously. Why they did so, I know not; unless it was because she had bewitched them. After hearing the evidence, the jury brought in a verdict of "guilty." The presiding judge, whose name was Truth, immediately proceeded to pass sentence according to law. I will give you his words as near as I can recollect them.

Addressing the prisoner, he said, "You have been tried according to law and evidence, and not by the obsolete ordeal of casting into the water. You have been found guilty of the most atrocious crime of witchcraft. You have broken the bands that united parents and children, and placed the destructive weapons in the hands of a son, and impelled him to take the life of an affectionate father. You have prostrated many of your neighbors in the mire of the streets, and one of them was, through your means, thrown into the fire and burnt to death. Others have been slowly, yet mortally poisoned by your pretended medicines, while you professed to be one of their warmest friends. You have bewitched some into a state of partial derangement, in which they have committed the basest crimes. You have snatched the bread from the mouths of innocent children, and by magic power, changed it into liquid fire to consume the vitals of their parents. You have thrown some of your neighbors into prison; hung up others on the gallows, and drowned many in the lake that burneth with fire and brimstone. The sentence of the court is, that you be immediately taken to some convenient place of execution and hanged by the neck until you are dead, dead, dead, and may you die to live no more for ever." I am informed that the name of this criminal was Intemperance. I remain yours, with much respect,

SECRET PRAYER.—The following extract from the diary in the life of Toplady, has been so often verified in my own experience, that I send it to you, in hopes others may be induced by it to give their first thoughts and affections to God, when they rise in the morning, and not hastily leave this most important of all duties, for any worldly cares.

"Before I came out of my chamber to-day, I was too hasty and short in private prayer. My conscience told me so at the time; and yet such was my ingratitude and my folly, that I, nevertheless, restrained prayer before God. In the course of the day, I had great reason to repent of my first sin, by being permitted to fall into another. It is just, O Lord, that thou shouldst withdraw thy presence from one who waited so carelessly on thee. May I never more, on any pretext whatever, rob thee, or deprive my own soul of thy worship; but make all things give place to communion with thee."—N. H. Rep.

From the Christian Register.

MR. EDITOR.—Will you permit me through your paper to express my gratification at a circumstance which may seem to others of little importance, but which I deem worthy of mention. As pastor of my church, I received lately an invitation to attend an ecclesiastical council, in which through the names of several *Doctors of Divinity* occurred, this academic title was affix-

ed to none. I liked the omission, and wish it may be followed in other similar cases. It is ridiculous enough to hear a minister of Jesus Christ saluted by this honorable distinction in common intercourse, but in cases of Christian fellowship, where we are requested to meet as brethren and are bound to call no man Rabbi, it looks very much like inconsistency to be distinguished by appellations of human praise.

JUVENIS.

CHILDREN'S DEPARTMENT.

THE FEAR OF THE LORD.—NO. II.

A public Address to Children, from Psalm 34: 11.—
"Come ye children, hearken unto me; I will teach you the fear of the Lord."

Again, you should fear God, because he hates sin, and declares he is angry with the wicked. What good laws God has given you in the Bible! He tells you to love him with all the heart, and your neighbor as yourself. And does not God give you all things you have? Your parents give you many things, and do many things for you; but they could not, if God did not first give it to them. And God gave you your parents. If he had had a mind, he could have taken them away before now, as he has other poor children's parents. So that all things come to you from God. And ought you not to love him more than all? And we ought to love one another as we love ourselves. Will not God be very angry with us, if we do not love him? He tells us not to worship any God but him; not to swear, and speak his name lightly; not to break the Sabbath; not to kill, nor steal, nor lie, nor bear false witness, nor even wish for any thing which is not our own, without giving an equal value. And will not God be angry with us, if we break these commands? Yes, he is angry with the wicked every day. How much you are afraid to meet a parent, whom you have offended, by not doing as he bade you! How much then ought you to stand in awe of God, if you have not loved him, but broke his commands? And no doubt you have, in a great many things, done what God has told you should not do. You ought to be very thankful that Christ died for you, and came to save such lost sinners.—You ought this day to run to Christ, and tell him you are sorry for your sins against God, and beg of him to forgive and save you.

The true fear of God draws sinners to Christ. But it may be that you are a sinner, and yet do not repent, and come to Christ. If so, O what a dreadful hard heart you have! You have great reason to fear God, for he cannot long bear to see you slight Jesus. And if you go on so, he will not let you go to heaven, but will put you with devils. God has much greater power than man; fear not man therefore, "who can only kill the body; but fear God, who is able to cast both soul and body into hell, yea, I say unto you, fear Him." And flee from the wrath to come, to Jesus, who is now willing to receive you. God is good to you, though you do sin, and waits to see if you will love him, and forsake sin, and come to Christ. But he will not always wait. You must come now, in the days of your youth. Now is the accepted time, now is the day of salvation. But if you would come to Christ, and love God, you must have a great fear of sin. Why, the friends of God would rather burn their hands off than offend God. O how little do some children think of sin. If they can only have what they want, they do not seem to care whether they please God or not. It was not so with a little girl, four years and a half old, that was converted at Northampton. She had been with the older children, and taken some fruit from a neighbor's orchard, and brought it home. "Her mother mildly reproved her, and told her she must get plums without leave, because it was sin; God had commanded her not to steal. The child seemed greatly surprised, burst into tears, and cried out, *I will not have these plums.*" Her mother sent and obtained the owner's leave, and then told her "she might eat them, and it would not be stealing now." This stilled her a little while, but she soon broke out again, crying exceedingly. Her mother asked her, "what troubled her now?" She said, "Because it was sin." "Now you should have such fear and hatred of all sin; because God hates it, and forbids it. Then would you fear God, for he is a holy God."

* Edward's Works, vol. 2, p. 74.

VARIETY.

A Religious Newspaper, to accomplish its full measure of good, must be warmly supported; the friends of Christ must gather round it, consecrating it by their prayers, and ministers of the gospel must receive and encourage it as a fellow-labourer in the vineyard of the Lord. It is indeed a fellow-labourer—one that will arouse no rivalry to their disadvantage, or supplant them in the affections of the people. It will go where even men of God are not permitted to enter; and by the sweet, moral influence of its pages, may induce many a cold heart to attend on the ministrations of the house of God.—*Zion's Herald.*

A paper printed at Warren, Ohio, furnishes a recipe to pay for, and take some valuable Newspaper. It is thus expressed:—

"Let each family who are in the habit of drinking spirituous liquors every day, deny themselves only one gill a day, and lay out the amount to purchase a newspaper or some other useful publication, and the thing may be accomplished with ease. This quantity at 27 cents per gallon, will produce \$3.68. No one of the family will be injured by a small self-denial; but probably every individual will be essentially benefited by it. Parents and children, will be often gratified by the information they will receive; many precious hours will thus be saved, which otherwise would have been worse than lost. The younger members of the family will acquire a habit of reading, which will probably be a benefit to them as long as they live;—more property will be saved, and more earned. Please to try the experiment, and make report of your success at the end of the year."

CAUTION TO BOYS.

Philadelphia, Nov. 6.—Yesterday (Sunday) an apprentice to the printing business, in South Third Street, was left by his Master in charge of the house. He left the house, got into bad company, got intoxicated. In his hurry to get home, clambering over the iron railing round Independence Square, his foot slipped and he fell on one of the spikes. He ran home bleeding freely, was put to bed, and under the care of a physician. On sending this morning to inquire after the state of the boy, we learn that the spike broke the jaw bone in two places, and penetrated the jugular vein. Whether he will, or will not recover, is yet uncertain.

AND YET ANOTHER WARNING.

Wilkesbarre, Nov. 2.—On Sunday morning last a man named Charles Stout, was found dead in the mill of J. P. Johnson, in this township. It appears that he had been very much intoxicated the night previous, having been seen in that situation about dusk at the mill door. It is supposed he was sitting on the lower step of a pair of stairs with his feet on the floor, and that he died whilst in this situation, or was seized with an apoplectic fit, as he was found at the bottom of the stairs lying on his head and knees, his body in the same position it must have been when sitting on the stairs, perfectly stiff.

The coroner held an inquest over the body, the verdict of which, was, that he died in consequence of Intoxication. Are not many cases of this kind, (and it is indeed numerous) that they are not more numerous, sufficient to induce the drunkard to forsake the bowl? It is a strong inducement, and there are hundreds more that call for equal weight.

TO LET.

PART of a House in Dorchester, consisting of five Rooms pleasantly situated near the Rev. Dr. Codman's Meeting-house. Inquire of Joseph Clap. Nov. 10.

WANTED.

AN Apprentice to the Cabinet Making business—a boy from 14 to 16 years old. Apply to Elihu Adams, Jr. near Dr. Codman's meeting-house, Dorchester. If Oct. 27.

BOSTON RECORDER & TELEGRAPH.

Commences its 12th Volume on the first of January next. To avoid disappointment, persons who wish to become subscribers at that time, are requested to make application either to us, or Agents, early in December. The paper will be continued to all who now receive it, except where directions have been given to discontinue it.

The terms of the Recorder & Telegraph will be the same as last year, viz. Three Dollars a year, payable in six months; or Two Dollars and 50 cents, if paid in advance.

To Agents—Every sixth copy gratis, will be allowed, if the subscriptions are paid in advance. No subscription received for a less term than One year.

No paper discontinued until all arrearages are paid, except at the discretion of the Editors. Communications must be post paid.

GENERAL AGENTS.

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NEW THANKSGIVING OR ORDINATION ANTHEM. By a Bostonian. Just published and for sale by JAMES LORING, No. 132, Washington street, the above anthem, together with a new hymn tune. Nov. 17.

SECOND CLASS BOOK.

E. & G. MERRIAM have recently published, and offer for sale, a stereotyped edition of Lowe's Second Class Book. Since the first edition of this work was published the following were received:—

To Doctor LORING.—Dear Sir:—An examination of your Second Class Book has fully satisfied me, that, in regard both to subjects and authors, the selection is made with judgment and taste. The book is, in my opinion, suited in an eminent degree, to aid the youth in our Schools and Academies in acquiring the art of reading, and at the same time to give them much pleasing and valuable information. Nor can it fail to excite in them an ardent zeal to enlarge their acquaintance with the various and very interesting subjects to which their attention will here be directed, and which they ought thoroughly to understand.—I am gratified also to see the paper and the usual plainness of the circumstances of more importance than is commonly supposed, to the usefulness of every school book.

May you be abundantly prospered in this attempt of yours to promote the welfare of the rising generation. Andover, Nov. 11, 1825. Yours, L. Woods.
For sale also by Watt, Green, & Co. Hilliard, Gray & Co. Richardson & Lord, and Lincoln & Edmunds.
E. & G. Merriam, have on hand a large assortment of School Books, which will be sold to School Committees and others as low as they can be obtained elsewhere.
Also just published and for sale as above "Spelling Friend: consisting chiefly of Easy Lessons in Spelling and Reading. Designed for children from three to eight years of age." Nov. 17.

IMPROVED BLACK INK POWDER, AND LIQUID INK.

SAMUEL KIDDER & Co. manufacture Black Ink Powder and Liquid Black Ink, of an improved quality. For more than twenty years, S. Kidder has been engaged in the manufacture of Ink Powder, and has during that period devoted his attention to the improvement of the composition. The article now offered the public, is warranted equal to any in the country. Its peculiarities are, a permanent black, without the usual glutinous properties which prevent the easy flow of the Ink from the pen.

It is deemed unnecessary to assert any thing further in favor of the above named article, but respectfully refer to the annexed certificate.

The Ink made by Messrs. Samuel Kidder & Co. we consider uncommonly good, and at least equal to any which we have ever used.

Samuel Payson, Cashier Mass. Bank; Chester Adams, do. Union Bank; Charles Hood, do. Commonwealth Bank; Geo. Homer, do. State Bank; M. S. Parker, do. Seaboard Bank; Ph. Marrett, do. N. England Bank; John S. Wright, do. American Bank; Chas. Sprague, do. Globe Bank; D. A. Seymour, do. Washington Bank; Gordon Steele, do. North Bank; Henry Jacques, do. Banker Hill Bank; Martin Lane, do. Cambridge Bank. Boston, July, 1826.

For sale, wholesale and retail, by the Proprietors, under Washington Hall, Charleston, Mass. and by appointment, by JOSEPH KIDDER, 70, Court St. Boston.

GREENVILLE'S CHEMICAL INK POWDER, WARRANTED SUPERIOR.

For the immediate production of a beautiful JET BLACK INK.

THE INK made from this powder possesses qualities superior to any other hitherto known. It flows evenly and smoothly from, and follows the most delicate stroke of the pen; does not blot and blur the paper; remains permanently of the same colour as when first written with; does not readily yield to any chemical or mechanical reaction, and is therefore invaluable for records and other instruments of writing.

It is entirely soluble, and consequently, free from the viscous sediment so troublesome in other Inks.

Unlike any other powder, at present known, Ink of a very fine quality may be made from it immediately.

RECOMMENDATION.

From Samuel L. Mitchell, M. D. of New-York.
I have Street, 12th October, 1826.

Gentlemen,—I had for some time been in want of good Ink, when the small parcel of your powder was left at my house, with a polite note dated the 5th inst.

I dissolved it in vinegar, agreeably to your printed directions, and have since found myself in possession of an excellent black liquid for writing.

It has not appeared to me necessary to make any chemical experiments to attest its permanency, or to effect its composition; but have confined myself to forming characteristic marks upon white paper.

If my testimony is of any value, I freely offer it, as far as my observation warrants in favor of the Article.

He good enough to accept the assurance of my sensibility of your kindness. SAMUEL L. MITCHELL.

It is also recommended by Hon. Benj. Russell, Editor of the Columbian Centinel. T. C. Foster, Esq. Editor of the New England Farmer. R. L. Porter, Esq. Editor of the American Traveller. John Fillebrown, Esq. Professor of Penmanship. H. A. S. Dearborn, Collector of the Port of Boston.

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Orders executed with punctuality.

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ESTATE FOR SALE.

THAT valuable Estate in Ashburnham, Mass. formerly the residence of the Rev. John Cushing. The farm contains about 65 acres of land, well divided into mowing, pasturing and tillage; and is well fenced with stone walls. It has two good orchards, and a large garden in a high state of cultivation, with a number of fruit trees. The house is about thirty rods from the meeting-house. The situation is healthy and pleasant, and the prospect is exceeded by few in that part of the country. The buildings are in good repair, consisting of a large and very convenient house, having a fine well of water with a pump in the kitchen; two barns, granary, wood-house, chaise-house, and a very convenient place for washing.

A pasture, and a wood lot, at some distance, will be sold separately or with the farm. The latter contains a water privilege. For terms apply to Doddridge Cushing, on the premises, or to Thomas P. Cushing, at No. 5, Washington Street, Boston. Ashburnham, Nov. 8, 1826.

TWO GENTLEMEN can be accommodated with board in a private family; in a new and pleasantly situated house, within five minutes walk of State-street—inquire at this office. Nov. 10.